
John Allen Chalk: Personal Correspondence

John Allen Chalk

1-25-1966

To: Tom C. Brown

John Allen Chalk

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University Avenue

Church of Christ



639 EAST UNIVERSITY AVENUE

GAINESVILLE, FLORIDA

FR 2-4911

TOM C. BROWN, MINISTER

January 25, 1966

Mr. John Allen Chalk
P.O. Box 574
Cookeville, Tenn.

Dear John Allen:

I certainly did appreciate your letter of Jan. 20th, and your assessment of the work there in Cookeville. The information I have received from you and Bro. Mett has been most helpful to me. God has richly blessed the work in Cookeville during the past few years, and I know the brethren there must truly be grateful for the fine effort you have put forth.

Everything I have heard so far has been favorable, and I am impressed with the potential that Broad Street possesses. I will hope to come up soon, possibly on Feb. 6th if that date is acceptable to the Elders there, to talk with the brethren there, and with you, at greater length.

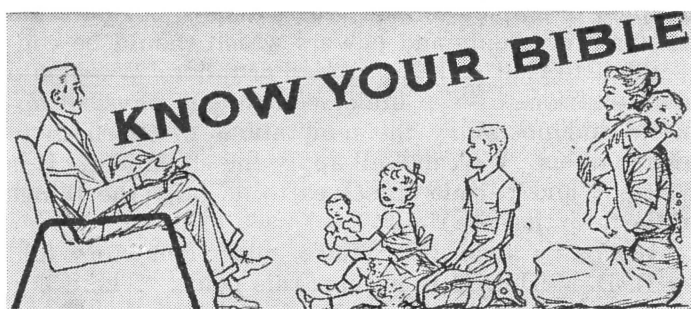
If circumstances work out so that the brethren there want me to work with them, and if it is indeed the work I feel I should do, then it would suit us very well to move in June. In fact, we would prefer it, though not insist upon it.

Thanks again for your letter. I will hope to see you in the very near future.

Sincerely,

Tom

Tom C. Brown



IRA NORTH, QUIZMASTER

After marking each question, please turn to page No. 234 and see how many answers you have correct. Give yourself 10 points for each correct answer. Here is how to determine your score:

90 to 100—Superior

80 to 90—Excellent

70 to 80—Good

60 to 70—Fair

Below 60—Read Bible more frequently

We invite you to get up a set of ten questions and send in to the Know Your Bible family quiz. If your set is selected, you will receive a gift book. Send all questions to: Ira North, Madison Church of Christ, Madison, Tenn. Our gift book goes to: Rhonda Holloway, Tompkinsville, Ky.

Names the Fathers

- | | |
|----------------------|----------------------------|
| 1. Seth. _____ | 7. Lamech. _____ |
| 2. Methuselah. _____ | 8. Enos. _____ |
| 3. Cainan. _____ | 9. Jared. _____ |
| 4. Enoch. _____ | 10. John the Baptist _____ |
| 5. Noah. _____ | |
| 6. Shem. _____ | |

Be Courteous

Tom C. Brown

It may seem strange to many that a lesson in manners should appear in a religious publication. However, when we stop to give it a little thought, it is not so strange at all. There are many occasions that demand we observe certain rules of common courtesy. Aside from the fact that every Christian ought to be thoughtful and considerate of others, there is an occasion that I feel deserves special attention. This is the occasion when a congregation invites a visiting preacher to come and be with them. This may be for a gospel meeting, special lecture, training class, or even what we have come to call a "try-out" sermon.

Whatever the reason, there are involved in this occasion responsibilities for both congregation and visiting preacher alike. Responsibilities are demanded by common courtesy, but they are too often ignored, or overlooked.

CONGREGATIONAL RESPONSIBILITIES

Notice first some of the responsibilities of the congregation when it invites a visiting preacher. First, the invitation to come should be made just as far in advance as possible, and it should be made as definite as possible. If the invitation was extended verbally, it should be confirmed in writing. Also, confirmation should be made again at a later date in the event the preacher has forgotten or has misunder-

stood. Of course, the preacher should be informed of any changes that would affect his plans just as soon as possible.

Second, send the preacher detailed information concerning the arrangements for his stay. This includes where he is to stay, where he is to eat, and how he may receive mail or phone calls. It is always in good taste to ask your guest where he would prefer to stay and what eating arrangements he would prefer.

Third, if your guest preacher is to travel a great distance, it might be best either to send him a ticket for his transportation or send him an advance on expenses. Long trips are usually expensive, and sometimes they impose an unnecessary financial burden on the preacher.

Fourth, when you have a guest preacher, do not schedule all of his time so that he has no time he may call his own. He may have other responsibilities he needs to meet such as correspondence to catch up with, and other things for which he needs time. Also, he will need some time in which he can just relax and recreate. Almost every preacher appreciates some time to himself in which he can do some additional study, so don't monopolize his time while he is your guest.

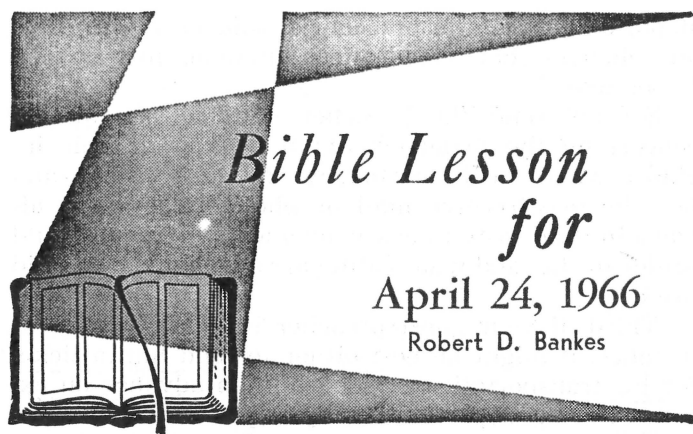
Fifth, when your guest is to speak, be sure to introduce him properly. Tell the congregation who he is, where he comes from, and what he has accomplished. If the preacher had to go to great trouble to come for this speaking occasion, or if he is speaking under some handicap, then the congregation needs to be informed of this as well. In short, the preacher needs to be introduced in such a way that the congregation will be motivated to respond to what he has to say. Ethical proof is still a very important part of persuasion.

Sixth, it is only common courtesy to care for your guest's expenses immediately. It seems best to make arrangements to provide for your speaker's expenses and stipend before he leaves. If it is not done before he leaves, then it should be done as soon as possible. Just because a preacher will come as your guest without any guarantee of either expenses or stipend, is no reason for a congregation to take advantage of him.

Finally, it is only good manners to express your appreciation for your guest's coming, and for the services rendered. It is in order for the congregation to send the preacher a note of thanks, and this should be done as soon as possible after he leaves. If the speaker has been under consideration for the work with the congregation, then some word of your decision, or lack of one, should be sent as soon as possible.

PREACHER RESPONSIBILITIES

We must also be aware of the fact that the preacher has certain responsibilities when invited as the guest of a congregation. First, the preacher should reply to the invitation immediately. Even if he is not in a position to accept the invitation, he should at least acknowledge the invitation and express his apprecia-



The Temptation of Jesus

Text: MATT. 4: 1-11

Aim of the Lesson: To see how Jesus, at the threshold of his life work, victoriously defeated every false suggestion of the tempter; and to perceive how we may conquer temptation with the weapons which Jesus used.

I. INTRODUCTION

After the baptism of Jesus he went up into a mountain some six to eight miles from Jordan, and which rises fifteen hundred feet from the plain of Jordan at its widest point. Here was a place where no man lived and where even the Arabs of the desert scarcely ever wandered. The only creatures in this desolate land were the wild beasts. There upon the top of a mountain with rocks all around, Jesus sat down to rest. For forty days and nights he was to be alone in this deserted place, surrounded by nothing but dry grass, thistles and stones. In all this time, Jesus fasted. He was communing with the Father about his life's work. It was at the moment when he felt physically exhausted and desperately hungry, that the tempter appeared.

II. WHAT THE BIBLE TEACHES

1. *The temptation of hunger.* Jesus' first temptation was to satisfy his hunger. Satan's suggestion had in it a hint of a taunt. Must Jesus, if he were God's Son, suffer the pangs of hunger, when he had the power to turn stones into bread? Satan's suggestion was subtle and complex. Here indeed was a temptation to our Lord, who had been in the wilderness for forty days without food.

Jesus met this temptation on our human plane, and resolved to live according to God's word and will for him. His answer reached beyond the hunger of the moment to all the hunger, thirst, weariness and suffering he was to endure until darkness closed around him on Calvary. In each of these three temptations Jesus answered by quoting from the Old Testament Scriptures. Here he quoted Deuteronomy 8: 3, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

This temptation of Jesus well represents the temptations of the flesh even today. We are often

tempted to employ for the satisfaction of our personal desires, the talents and powers which should be consecrated to God and the service of others. We should always strive to keep under control the physical appetite and not allow the temptations of the flesh to overcome us. We can well apply the statement, "It is written" and permit ourselves to do only the things of the flesh that are right.

Let us be aware of Satan's wiles. This story told by R. B. McDowell illustrates this point: "There is a lizard found in the Arabian desert which looks just like the sand. On either side of its mouth there is a fold of skin, pale crimson in color. The lizard blows out these folds until they look like a small desert flower. Insects, seeking honey, alight on them and are instantly devoured. The devil's only object in making the pleasure of sin alluring and attractive is to accomplish the eternal destruction of man."

2. *The temptation of doubt.* The second temptation carried a suggestion that perhaps Jesus was not God's Son after all. This minor element of the first temptation becomes the chief theme of the second temptation. It was as if Satan said, "If you are so sure about being the Son of God, you will certainly be willing to step out into space, relying only on the divine promise to protect you from harm." Satan's suggestion offered a cheap way to win many followers. To have won them in this way should have been to doubt God, for when one's faith is pure and complete, one does not put God to the test. Notice the answer given by Jesus in this temptation. "It is written, thou shalt not tempt the Lord thy God." This quoted from Deut. 6: 13.

We should never be overcome with temptation of doubting God as we serve him day by day. In this temptation we see the pride of life illustrated. Man's desires are not always to God, but to himself with pride to rule over God and his will. A strong faith in the Lord will never permit pride and doubting to overcome man.

3. *The temptation to compromise.* In the third temptation there was revealed before Jesus' spiritual vision, all the kingdoms of the world their power and glory spread out in a great panorama before him. Now the suggestion was, "Since you are the Son of God, you have power to seize, possess, and rule the world." Why should Jesus endure the rejection of men and suffer on the cross and await the slow passing of the centuries, when he could use his power to enforce his will? To take that course meant worshipping Satan instead of taking God's way of love and sacrifice. Between those two courses there could be no compromise, and Jesus' answer was final. "For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Deut. 6: 16.) Then the devil left him and the angels came to minister to him. Neither the temptation of appetite, expediency, nor ambition could induce the Son of God to compromise with evil.

What a great force this lesson has in our lives to-

(Continued on page 231)

tion for it. A firm rule is—reply to all mail immediately!

Second, if there must be a change in the preacher's plans, he should notify the congregation just as far in advance as possible. To the shame of preachers, many congregations have experienced the rather frustrating situation of receiving word from the preacher the week before the gospel meeting is scheduled, informing them that he could not be present. There is no excuse for this.

Third, if the congregation has indicated that it would take care of all expenses, then the very least the preacher can do is keep an accurate record of just what his expenses are, and present these on request. It is also important for the preacher to remember that it is the Lord's money he is spending, and he should not use this occasion for living on a higher level than usual. In short, if you are not in the habit of eating steak every meal at home, then there is no reason for you to do so when you are the guest of a congregation.

Fourth, as an introduction to his remarks, the preacher should express his appreciation to the whole congregation for inviting him to come. He should not leave the impression that he is doing them a favor by coming. It is also only common courtesy for the preacher to send the congregation a "Thank You" note just as soon as possible after leaving. Also, if you have been shown special kindnesses by members of the congregation, such as their having you stay in their home and their having you for meals, special "Thank You" notes should be sent to each of these. This may involve some added trouble, such as making notes of names and addresses, but good manners dictate that this should be done.

Fifth, it is obvious that the preacher should acknowledge the receipt of all expenses and stipend. This should be done in writing as well as verbally if these are received personally before leaving. If you have been offered the work with a congregation, you owe it to them to give your reply just as soon as possible. If it takes an unusual amount of time for you to make your decision, then you should write to the church and explain the delay. If there is some particular difficulty involved in making the decision, the congregation may be able to give you some help with it, but they cannot if they are uninformed.

Now all of these things may seem rather obvious to most, but it is surprising how often these matters of common courtesy are overlooked by congregations and preachers alike. Let's be more careful and at least be courteous to one another.

New Weapons

(Concluded from page 225)

sufficient to flood news stands and book stores everywhere. For example, the writer purchased a book recently for his young sons. The book has been a best seller for some-time. Its theme is celebrated in song and even in comic strips. The book extols the merits of one branch of the armed services. It is written in

the so-called "non-fiction novel" style. Along with the brave, sacrificial exploits of our fighting men, it catalogs in clinical detail certain sexual escapades. It was fortunate that the book was home-censored. Definitely, it should not be turned over to impressionable youngsters on the basis of its good reviews. In days to come a great deal of home-censoring will be needed.

Meantime, let us pray the Court's recent decision will be helpful in stemming the tide of salacious literature.

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.) "Blessed are the pure in heart: for they shall see God." (Matt. 5: 8.)

This and That

BATSELL BARRETT BAXTER

Speak and Be Silent

In a momentous meeting attended by many of different religious backgrounds in 1807, Thomas Campbell, after pointing out the evils of religious division, said, "God has provided, in his sacred word, an infallible standard which is all-sufficient and alone-sufficient as the basis for the uniting of all Christians." A little later he brought his exhortation to a ringing climax with the words, "That rule, my highly respected hearers, is this, that *where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent!*" Mr. Campbell then sat down.

Although there was a buzz of conversation, no one seemed willing to comment aloud. Finally, a Scotsman named Andrew Munro arose and said, "Mr. Campbell, if we adopt that as a basis then there is an end of infant baptism!" Campbell replied, "Of course, if infant baptism be not found in the Scriptures, we can have nothing to do with it." At this juncture, Thomas Acheson, a man of warm impulses, leaped to his feet and shouted, "I hope I may never see the day when my heart will renounce that blessed saying of the Scripture, 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.'" It was then that James Foster, a man of strong convictions who was also strongly analytical and perceptive, refused to allow Acheson's misapplication of Scripture to go unchallenged. Foster cried out, "Mr. Acheson, I would remark that in the portion of Scripture that you have quoted there is no reference to infant baptism."

In connection with this incident, the Restoration historian Robert Richardson wrote, "Thus the silence of the Bible was to be respected equally with its revelations . . . Anything more, then, must be an en-

cumbrance. Anything less than the 'whole counsel' of God would be a dangerous deficiency. Simply, reverentially, confidingly, they would speak of Bible things in Bible words, adding nothing thereto and omitting nothing given by inspiration." (*Memoirs of Alexander Campbell*. Richardson, Book I, p. 237.)

Two action-packed years later, Thomas Campbell wrote the now famous "Declaration and Address." It was Campbell's purpose, in writing this document, to set forth clearly and logically the purposes of the movement in which he and his associates were engaged. It should be emphasized as strongly as possible that the "Declaration and Address" was not the constitution of any church existing then or now. Its sole purpose was to promote "simple evangelical Christianity such as is expressly exhibited upon the Sacred Page; without inculcating anything of human authority, or of private opinion or of inventions of men, as having any place in the constitution, faith, or worship of the church; or anything as matters of Christian faith or duty for which there cannot be expressly produced a 'thus saith the Lord;' either in express terms or by approved precedent.'" (*Pioneer Sermons and Addresses*, Rowe, pp. 14-15.)

Campbell then mentioned thirteen propositions which he prefaced with these words, "Our desire, therefore, for ourselves and for our brethren, would be that rejecting human opinion and the inventions of men, as of any authority, or as of having any place in the church of God, we might forever cease from further contentions about such things; returning to, and holding fast by the original standards; taking the Divine Word along for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone as exhibited in the Word, for our salvation, that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord."

Among the thirteen propositions were these: "The church of Christ is essentially, intentionally and constitutionally one . . . The Bible is the only rule of faith and practice for Christians . . . No human authority has power to amend or change the original constitution and laws of the church. . . Division among Christians is anti-Christian, anti-scriptural, unnatural and to be abhorred . . . Neglect of the real will of God and the introduction of human innovations are and have been causes of all the corruptions and divisions that have ever taken place in the church of God."

In 1812, Alexander Campbell and his wife Margaret had their first child, a baby girl. The problem arose as to whether to baptize this infant or not to do so. They searched the Scriptures and found no example of infant baptism and no commandment for infant baptism. In every case of New Testament baptism they discovered that it was a believer who was baptized. The gospel had been preached and the subject of baptism had believed, repented and made known his faith in the Lord.

As a result of this restudy of the Scriptures, they decided that they could not baptize their own baby

daughter. It was a very short step, then, to the realization that if it was not scriptural to baptize this baby, their own baptisms in infancy had not been scriptural. After much soulsearching, on Wednesday, June 12, 1812, Alexander, his wife, his father and mother and three others met on the banks of the old Buffalo Creek, near Washington, Pa., and were baptized in the New Testament manner.

On one occasion Alexander Campbell proclaimed eloquently and insistently, "We have no system of our own, or of others, to substitute in lieu of the reigning systems. We only aim at substituting the New Testament in lieu of every creed in existence, whether Mohammendan, Pagan, Jewish, or Presbyterian!" (Campbell had been of the Presbyterian persuasion.) "We wish to call Christians to consider that Jesus Christ has made them kings and priests to God. We neither advocate Calvinish, Deism, or Sectarianism, but New Testamentism." (*Christian Baptist*, A. Campbell, Vol I, p. 89.)

Theism (II)

J. Noel Merideth

As we approach the study of the arguments for the existence of God we must bear the following in mind: (1) That the arguments for God are not independent proof of the existence of God, but rather corroborations and expositions of our innate conviction in his existence. (2) That, since God is Spirit (John 4: 24), we must not insist on the same type of proof that we demand for the existence of material things, but only on such evidence as is suitable to the object of proof. For example, you cannot prove the existence of love, truth, electricity, and spirit, like you can a tree or stone. (3) That the evidence is cumulative, and that all of them together are sufficient to bind the conscience and compel belief.

1. *The Belief in the Existence of God Is Intuitive.* It is well known that in order for a belief to be intuitive or innate it must be universal and necessary. The belief in God is universal. Anthropologists state that belief in a Supreme Being is to be found among all the peoples of the primitive cultures, not indeed everywhere in the same form or the same vigor, but still everywhere prominent enough to make his dominant position indubitable. Paul asserts that the heathen as such without limitation have the knowledge of God, and such knowledge as to render their impiety and immorality inexcusable. "Because that when they know God," he says, "they glorified him not as God, neither were thankful." (Rom. 1: 19-21.) He says that even the most depraved know that those who live in sin are "worthy of death" (Rom. 1: 32), and that all men have "the work of the law written in their hearts" (Rom. 2: 15). If we do deny the existence of God, the denial is forced and can only be temporary. Just as the pendulum of a clock can be pushed off center by force, so a man can be pushed off his normal belief in the existence of God. But just as the pendulum returns to its original position when the pressure is removed, so a man returns to his nor-